Tr 282

857

Dr. TENISON's SERMON

Before the

House of Commons.

838

Jovis, 6 die Junii, 1689.

Reſolved,

THat the Thanks of this Houſe be given to Dr. *Teniſon*, for the Sermon he preached before them Yeſterday; and that he be deſired to print the ſame.

Ordered,

That Mr. *Hampden* do give him the Thanks, and acquaint him with the Deſires of this Houſe.

Paul Jodrel, Cl. Dom. Com.

Rev Bey Avery LLD Lond
839
22

A SERMON AGAINST Self-Love, &c.

Preached before the Honourable

HOUSE of COMMONS,

On the 5th of *June*, 1689.

BEING THE

FAST-DAY,

APPOINTED

To implore the Bleſſing of Almighty God upon their MAJESTIES FORCES by Sea and Land, and Succeſs in the WAR now declared againſt the

FRENCH-KING.

By THOMAS TENISON, D.D.

LONDON,

Printed for **Richard Chiſwell**, at the *Roſe* and *Crown* in St. *Paul's Church-Yard*, MDCLXXXIX.

SERMON

AGAINST

Evil Luck, &c.

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A SERMON AGAINST Self-Love, &c.

2 TIM. III. i, and part of ii.

This know, also, That, in the last Daies, perillous times shall come: For men shall be lovers of their own selves.

TWO *great Evils* have reigned among us, by which Almighty God has been moved to heavy Displeasure: The denial of his Existence by *Atheists*, and the forbearance of a Profession of Piety by *weak Believers*,

lievers, who have not had enough of Chriſtian Courage to bear the Shock of *their* inſolent Mockeries: inſomuch that the very *Form* and *Face* of true Religion has, ſometimes, diſappeared; and the worſt kind of Hypocriſie has come upon the Stage, the *diſſembling of Iniquity*; and the owning of Vices which have not been committed.

Hence *Publick Faſtings* and Humiliations, being open Teſtimonies of our Fear of God and our dependence upon him, have been unfrequent, notwithſtanding ſo great and Preſſing a Load of Guilt has laid upon us.

The Celebration therefore of the humble Solemnity of this Day, (on which we make a Publick Acknowledgment of the Divine Providence, Juſtice, and Long-Suffering Goodneſs; and of our own Unworthineſs to eat ſo much as of the Crumbs which his Liberality has every where ſcattered) as it is our moſt bounden Duty, ſo it is our moſt reaſonable Service. And a due ſenſe of our former Neglects ſhould mightily quicken us in our preſent Performance, that it may not languiſh in *mere* Formality.

And for the Performance of this Duty, the *whole* of it is not accompliſhed by a bewailing of Sin *in general*. Neither will ſo ſhort a ſpace admit of an enumeration of every Sin, and of a due reflection upon it. I have, therefore, choſen out *one Evil*, which ſeems to be the *root* of all the reſt: It is the Sin of inordinate *Self-Love*, to which S. *Paul* attributes thoſe Troubles and Miſeries which make the World ſo uneaſie a Place; and to which we, in particular, may aſcribe our own diſſettlements. *This know, That in the laſt daies perillous times ſhall come: for Men ſhall be Lovers of their own ſelves.*

In ſpeaking to theſe Words four things may be conſidered.

I. What kind of Self-Love it is which Saint *Paul* do's here ſo ſeverely cenſure.

II. By what manner of Influence Self-Love makes Times and Seaſons become perillous.

III. What Times the Apoſtle means by the *Laſt Daies*; and whence it is, that Self-

Self-Love operates with ſuch Succeſsful Prevalence in thoſe Daies, as to render them, *The Evil Daies.*

IV. What Reflections are fit to be made by us, *this Day*, upon occaſion of this Argument, in relation to our *Age*, and to our ſelves, and our preſent Affairs, in order to that which all ought to Faſt and Pray, and labour for, the ſtability of our Times, and the Peace of *Jeruſalem.*

My Method obliges me in the

Firſt Place, To conſider what kind of Self-Love S. *Paul* ſpeaks againſt, as the Fountain of Publick Miſchief: for there is a Self-Love, which is a very Natural and a very uſeful Principle.

No Man ever yet hated his own Fleſh: No conſidering Man can be an Enemy to that concerning which he is convinced that it is, upon the whole Matter, his true Intereſt; no Man, without the loving of himſelf, does either preſerve or improve himſelf.

All Friends at diſtance of Place would be in perpetual Pain for one another, if they did not, under God, place ſome part of their

their Security in this Thought, that, having a Principle of Self-Preservation in their Natures, they would take some competent Care of themselves. If Almighty God would not have suffered Men to love themselves, he would not have moved them to their Duty by their personal Benefit, and especially by so great a Recompence as is that of Life Eternal.

It would conduce to the Felicity of Men, even in this World, if they truly loved themselves; for then they would not waste their Fortunes by an unaccountable profuseness, nor destroy their Bodies by the extravagancies of Rage, and Luxury, and Lust. Even the Mortifications and Self-denials prescribed by Religion, are consistent with the Love of ourselves, and move upon the Foot of it, though not upon that alone; for it turns to the greatest Profit of every Man, when by *losing the World he saves his Soul.*

The Self-Love, here condemned by S. *Paul*, is that narrow wicked Affection, which either wholly or principally confines a Man to his seeming personal Good on

Earth. An Affection, which either oppoſeth all Publick Good, or at leaſt all that Publick Good, which comes in competition with Man's private Advantage.

For ſome will do a good Office when it coſts them nothing, and no Self-Ends are obſtructed by the performance of it. But others are ſo bound down to their own ill-natured Selfiſhneſs, that they will not move in the eaſieſt Charities, if by them they cannot ſerve a particular Turn.

Of ſuch Lovers of themſelves the Apoſtle gives a very ill Character in the Words that follow the Text.

He ſays of them, in the 2d. Verſe, That they are *covetous*; their Heart is like the Mouth of a devouring Gulf, which ſucks in all into it ſelf with deep & unſatiable deſire.

He continues to mark them, in the 3d. Verſe, as Perſons without *Natural Affection*, as People who have no Bowels for the miſerable part of Mankind: As ſuch who rejoyce at a publick Wreck, not conſidering the Loſs of others, nor the moving, the dismal Circumſtances of it; but minding, with their whole Intention, the Profit which they

they may gather up for their inhumane selves.

He adds, in the same Verse, that they *are Despisers of those who are Good.* They vilifie Men of a Publick Spirit, as so many simple Sheep, who bear Fleeces for others, and understand not how to keep themselves warm in their own soft and beloved Interests. Now,

II. This strait and uncharitable Affection is of so malignant an Influence, that where it prevails, no Age can be Calm, no Government Stable, no Person Secure. And that it is of such *perilous* consequence, may be demonstrated on this manner.

God, *Who is Good and does good*, designed, That whilst Man was here on Earth, it should be competently well with him in case of his Obedience, though he intended not to give him all his Portion in this Life.

He knew that Men could not subsist apart with such Conveniences as they might obtain, by being knit into Regu-

lar Societies. He, therefore, united them in Civil and Sacred Bodies, That by conjoyned Strength they might procure those Benefits, which, in a separate State, and by their single selves, they could not come at.

For, consider, (I beseech you) how void of Comfort a Life of entire solitude would have been to Man? with what a Life of Fear, would they have been crucified, who had stood perpetually by themselves on their own Defence? with what a Life of Labour and Meanness, would Men have been burthened, if every one of them must have been his own only Servant? If every one had been obliged to build and plant, and till the Ground, and provide Food and Physick, and Garments, for himself by his own solitary Power? And how could a Man serve himself in any of these necessary Offices in times of Sickness, Lameness, Delirancie, and decrepit Old Age? To such a perillous and laborious Life, as I have been speaking of, indiscreet and vicious self-love tends: for as far as Men do mind and seek themselves alone, so far they

dissolve Society, and lessen its Benefits, being rather *in* it than *of* it. And if all stood upon as narrow a Bottom as some do, Government it self would fail, till Men (learning Wisdom by Affliction) finding their personal Interest in the Common Good, should again enter into the Covenants of it.

So that the Soul which animates Society, whose Advantages are so considerable, is the great and generous Spirit of Charity. *That* violates no Compacts, *That* raises no Commotions, *That* interrupts no Good Man's Peace, *That* assaults no innocent Man's Person, *That* invades no Man's Property, *That* grinds no poor Man's Face, *That* takes no Ewe-lamb out of his Bosom, *That* envies no Man, *That* supplants no Man, *That* submits its Private Convenience to the Publick Necessities, That does all the Good it can; But it does not so *much as think of Evil*, unless to suppress and prevent it.

All the Evil that is *thought of* and done, comes originally from Men of ill Natures

and

and narrow Diſpoſitions, who behave themſelves in the Publick Body, as the Vermin, and not the Members of it.

From a falſe and unnatural Self-Love it is, That *Children* enquire too early into the Age of their Parents: That Diſcord ariſes and ſeparates Brother from Brother, whilſt each covets the greateſt Share of the Inheritance: That *Friends* divide, and after Profeſſions of the ſincereſt Love, exerciſe the bitterest Hatred: That ſo many Men are barbarouſly murthered, and ſo many Houſes ſet on fire by Thieves and Robbers, who are tempted by inconſiderable Spoils to ſuch inhuman Villanies.

From Selfiſhneſs it proceeds, That in the Kingdoms of the Earth, there are ſometimes *Markets* for Juſtice: That Cauſes are often carried by ſecret Perjuries: That Men intrude into Offices, which they have more ability to pay, than to execute: That they affect the Honor or Profit of Publick Places, and ſhun the Duty of them; and appear only when a Private Turn for themſelves, or their Dependants is to be ſerved: That

Truſts

Trusts are managed as Estates: And that he who has obtained a Guardianship, does think he has made a Fortune: That to gratifie a private Animosity, many engage into a publick Embroylment: That the Selfish make as many Inlets as possible, in their own Cisterns, out of the Publick Revenue, though it be one great worldly Instrument of Protection.

These are the Practices which make all *Times perillous*; and Self-Love is the Head from whence they flow.

Concerning this vile Affection S. *Paul* taught, That it would possess the Men of the *last Daies*.

And we are, in the

Illud Præe, To consider what Times he means by those *Daies*; and in what sense he speaks of Self-Love, as the Distemper of the *last Daies*, seeing it has been the Disease of every Age.

By

By the *last Days* he means the *last Age* of the World, the Age of the Meſſiah, not excluding that part of it in which he himſelf lived; for he gives Caution to *Timothy*, againſt ſome Practices which he ſhould preſently meet with from Judaizing Chriſtians and vain Philoſophers, S. *Peter*, ſpeaking of the Son of God, ſaith, He was manifeſt in *theſe laſt Times*, referring to his own. And S. *John* ſpeaks more expreſly, *Little Children, it is the laſt Time*; or this is the laſt Age of the World.

v. 5.

1 Pet. 1. 5, 20.

1 Joh. 2. 18.

There were ſeveral precedent Periods, That of the Fathers before the Flood: That of the Patriarchs before the Law: That of *Moſes* and the Prophets under the Law. But after the Age of the Meſſiah, *Time it ſelf ſhall be no more.*

To this *Age* all evil Self-Love cannot be confined, for that Dotage had a Being in the World from the very beginning of it.

The

The *Murther of Cain* was so early, that he sinn'd without Example; and from his Selfishness his Murther proceeded. He could not bear the sight of a man more acceptable, in God's Eye, than himself; though it was the greater Vertue of *Abel*, which made his way to the greater Favour of that God who is a Respecter of Causes, but not of Persons.

We therefore misunderstand S. *Paul*, if we interpret him, as speaking, not of the *Increase*, but of the *Being* of *Self-Love*: For it is not its Existence, but its abundance, which he foretells; prophesying, that the World should, as it were, throw off the Dreggs of this its distemper into the Extream Parts of it; and that its Covetousness would increase with its Age.

What he wrote has been *true in Fact*, from the Times of *Demas* and *Diotrephes*, to this very hour. Light is come into the World, a glorious Gospel which shines every where, and every where sheds its healing influence; and men love darkness rather than light, and shut up themselves in their own hard, and rough, and private Shells.

How this ſhould come to paſs, few can readily underſtand: S. *Paul*, without a Spirit of Propheſie, could ſcarce have affirmed, That in the Age of the *Meſſiah*, which affords the beſt Moral Cauſes, there ſhould be the worſt Effects.

Selfiſhneſs cannot be the direct Natural Effect of the *Goſpel* of Chriſt, which, of all other Diſpenſations, depreſſeth the Private under the Publick Good. And if the Heavenly Doctrines of it were heartily believ'd, and the Divine Rules of it were exactly follow'd, the Event would not be a *Sword*, but *Peace on Earth*: The Times would then be ſo free from peril, that Men would have ſtrong Temptation to ſay, *It is good for us to be here.*

The Age of the *Meſſiah* is the beſt of Ages in His Deſign, and in the Means of Vertue, which he gives the World; and if the Men of it be worſe than thoſe of other Generations, the greater is the aggravation of their Guilt, whilſt, under a Goſpel of the wideſt Charity, they exerciſe the narroweſt Selfiſhneſs; whilſt, the nigher they are to the laſt Judgment, the more Criminal they grow;

in

in which reſpect, the Self-Love of the laſt days, though it be but equal to that of former Times, is to be eſteemed a greater Evil, ſeeing it offends againſt higher means.

How men (I ſay) *ſhould* thus advance in wickedneſs, under a Diſpenſation ſo proper for the ſuppreſſing of it, is a Myſtery not ſo eaſie to be unfolded.

But however, *ſo it is*: *Whether* it be, that *wicked men*, by a Spirit of Contradiction, oppoſe Charity where they are moſt earneſtly preſſed to it.

Or that the *Devil*, having but a ſhort time, is the more paſſionately induſtrious in promoting the Intereſts of his Kingdom.

Or that the further men are from the Age of Divine Revelations, the leſs firmly they believe them.

Whether it be, that the greater Communication of the Nations of the World with one another in the latter Times, has, by making the Vices of the World more fully and commonly known, made them to be the more commonly practis'd.

Or that the Men of theſe late days having, in eſpecial manner, apply'd their Minds to the framing of *Hypotheſes* of Nature, and *Syſtems* of the World; have, in the Vanity of their Imaginations, fallen upon ſuch Schemes as repreſent the Univerſe more the Work of Chance than Wiſdom; and ſo live without God in the World, and meerly to themſelves, always in not advancing, and ſometimes in oppoſing the Common Good.

For our ſelves.

Perhaps the Doctrine of *Perſonal worldly Self-Love*, as the meaſure and ultimate end of all Man's Deſigns, has, in no Age, and in no Countrey, been more cloſely thought of; more cultivated with the Art of pretended Philoſophy, more diligently ſpread, and with more fatal Contagion propagated, than in our own.

It concerns us then, in the 4*th* Place, To make ſerious *Reflections* upon this Argument, and to ſuffer our ſelves to be touch'd with ſuch deep Remorſe for the Guilt of our Partiality, that God may be appeaſed, and our Sins pardon'd, and our Lives reform'd;

reform'd; and that perillous Times may be ſucceeded by many proſperous Days.

And 1*ſt*, Let us give Glory to God, and take Shame to our ſelves, upon the Account of that ſelfiſh Principle which hath long wrought among us, and ſtill worketh.

The Complaint of the Apoſtle in his Days, is in ours, not malicious Satyr, but juſt Reprehenſion: "All Men [or the greater part of them] "ſeek their own; and "none [exceeding few, comparatively none] "ſeek the Things of Jeſus Chriſt. And thoſe things are the Publick Intereſts of God's Church, and of Civil Peace.

Of the Spirit of *New Rome*, of its Partiality, of ſuch an abſurd *Catholiciſm* as confines Salvation it ſelf to a Party, a Corrupt and Erroneous Party, we have had enough; enough even to Satiety: But for the Ancient *Roman* Spirit, which widens the Minds of Men, and makes them capable of the greateſt and moſt generous things: for ſuch a Spirit as *This*, whether has it fled? or where has it conceal'd it ſelf? For it is not very diſcernable among us.

It

It is not long ſince, in open Theaters, the *Men of Buſineſs*, the Men of *Publick Spirits*, were ſcoffed at, as dull and inſipid People; as *Publick Drudges*, and *Beaſts of Burthen*. But unleſs there had at all times been ſome ſuch ſupporters, Total Ruine had come down.

Inſtead of deriding the *greateſt* of *Vertues*, let us openly lament that crying iniquity whereby we have liv'd, as if Perſonal *Care* were the only Providence; as if God rul'd not the World, and intended not the Common Good of it; as if it was indifferent to him, whether he were own'd or neglected; and would hold them Guiltleſs, who, being planted in his Vineyard, would, in imitation of *Ephraim*, bring forth Fruit unto themſelves.

The Idle and Uſeleſs, God will judge; and for the Authors of Publick Peril, they ſhall receive the greater damnation.

And if the unprofitable Servant ſhall undergo ſo ſevere a Doom, where ſhall the Cruel, the Malicious, the Miſchievous appear?

May

2*dly*, May we not only bewail, but, amend this great Defect in our Nature, and in our Civil and Christian Duty.

The re-gaining of a Publick *Genius* is worthy our care at all times; and at all times that Spirit needs our Care, and particularly at this.

1. *The re-gaining of a Publick Spirit is at all times worthy our Care.*

We can do no greater thing than to "follow God, who is concerned for all, as "if they were but one Man; and for e-"very single Person, as if he were a World.

God hath disposed all things in mutual subserviency to one another: The Light, the Air, the Water, are made for Common Good: and because they are Common, they are the less, but they ought, for that Reason, to be the more esteemed. There is not an humble Plant that grows to it self, or a mean Ox that treads out the Corn meerly for his own Service: And shall Man be the only useless part of the Creation? Man, who has

so,

ſo much power to know Good, and ſo much ability to do it?

It is a moſt unworthy practice, upon the Account of Self-Intereſt, to multiply the moral Perils of the World, whilſt there are Inconveniencies enough in inſenſible Nature. It is enough, that the Natural Seaſons are Tempeſtuous; Mens Paſſions ſhould not raiſe more Storms.

It is enough that Famine can deſtroy ſo many; Uncharitableneſs ſhould not do it.

What is it that is worthy the daily Thoughts, and the nightly Studies of a Man of Underſtanding, and of an *Excellent Spirit*? Is it the ſupplanting of a credulous Friend, or the oppreſſing of an helpleſs Neighbour? Is it the eating the Bread of others, at the Expence of our Conſcience? Is it the gaining of an Eſtate by Extortion, Fraud and Perjury? Is it the Pining of the Body for the fat'ning of the Fortune? The taking in of all we can, by ways juſt or unjuſt, and the uſing of nothing? Alas! theſe are Deſigns ſo baſe and low, that he who calls himſelf a Man, ſhould not ſtoop to them.

But

But that which is worthy of a Man, is the Service of his God, his Church, his Country; the generous expoſing of himſelf when a Kingdom is in hazard. Theſe are the things which deſerve a Statue; and they will not miſs a Reward, tho they meet not with that.

2. A *Publick Spirit*, as it is worthy our Care *at all times*, ſo at all *times it needs it*.

For it requires the utmoſt application of our Minds, ſeeing Self-love inſinuates with great art and ſubtlety into all our Deſigns and Actions. And if we keep not a cloſe watch upon our Hearts, they will betray us into Partiality, even when we lay before us as our Scope the Publick Good.

Some oppos'd Chriſt as *Ceſar*'s Enemy, but it was after their Malice had made him their own. Some preach'd Chriſt out of Envy, but for the leſſening of St. *Paul*, not for the propagating of the Goſpel.

It is an ancient Obſervation that thoſe who wrote againſt *Vain Glory*, ſet their Names to their Books; and it hath been noted of the Cynic, that whilſt he trampled on the Gown of *Plato*, and pretended to trample on his

Pride, he did it in a way of Oſtentation, and with greater Pride.

The Scripture hath taken notice of a Generation of Men who *faſted* for Strife and Debate; who upon pretence of *long Prayers*, *devoured Widows Houſes*; who gave Alms as the purchaſe of popular Praiſe.

Bleſſed God! where ſhall we meet with ſincere Piety and Charity, if Self-love mingles it ſelf with Faſting, Prayer and Alms?

So ſubtle a Poiſon requires our niceſt care for the preventing of it. And

Thirdly, It ought to be prevented at all times, and in particular manner in theſe.

For 1*ſt*. There is now an open pretence (and much more I hope than a pretence) of repairing the Breaches our Self-Intereſt has made: of ſettling upon the firmeſt *Bottom* of *Laws*, of purſuing the true end of Government, *the Good of the whole Body*; of raiſing the *Figure* of the Nation, and making us that which we are capable of being, by our natural Genius, and by the Advantages of our Scituation, a great and flouriſhing *People*.

How can this be effected, but by bringing again the Spirit of our illuſtrious Anceſtors,

which appeared gloriously in former days, and particularly in the Reign of that excellent *Princess* who settled our Reformation, and was a *Terror* to some Nations, a *Support* to others, a common Blessing to her own Country, *and a Praise in the whole Earth.*

2*dly.* We are engaged in the *Evangelical Cause*, against *Popish Superstition.* The means by which we may have success in this Cause, is the raising up the true *Spirit* of *Christianity*, which hath for its Scope the *Publick Benefit.* That *Spirit* will not prostitute it self to the vile and little Interests of the foolishly cunning Men of this present World. That will not turn a *Church* into a *Secular Factory.* It will therefore suppress the *Popish Spirit* which aims at temporal Advantages in its spiritual Polity.

The *Fire of Purgatory* would die away of it self, if no person was to pay for the delivering of his Friends out of that *Visionary Flame.* *Relicks and Indulgences* would not be so very common, if no worldly Trade could be driven by them.

The *Oracle* of *Infallibility* would be silent; *Persecution* for the Heresy of believing our

ſenſes, when rightly diſpos'd, would rage no longer, if Impoſtors were hindred from making a gain of the credulous, by raiſing up in them an unjuſt admiration of themſelves. If they were not permitted to take hold of the Riches of the Ignorant and Simple, by making themſelves firſt ſole *Maſters of their Faith*; chaining them up in the dark Priſon of an *implicit* Aſſent.

Laſtly, We are, in effect, *engag'd in a War againſt all manner of unjuſt Self-love*; let us behave our ſelves like Chriſtian Men.

AT HOME, our publick Peace has been interrupted upon ſlender, upon inſignificant Motives. Perilous things have been done for the ſake of *Tapers* and *Proceſſions*, of *Images* and *enchanted Water*.

Now, as by a Zeal for inconſiderable things, a narrow and little Spirit has brought upon us many Troubles and Diſquiets; ſo it ought to be our Endeavour, by a Divine Charity which purſueth great and noble Ends, to deliver our ſelves out of thoſe Difficulties in which that imprudent Selfiſhneſs has entangled us.

ABROAD,

ABROAD, we are engag'd in an Oppoſition to his Arms, who is reputed, even by the Head of the Roman Church, the *Common Enemy* of *Weſt-Europe*. We are at War with One, who (how unlike ſoever he is to the Governour of the World) hath *ſet himſelf in the Seat of God*, by making his **Perſonal Glory** his ultimate End.

It is true, he has done *Great Things*, but they have been *Great Things for Himſelf*. And the Sacrifice can never be truly Great, where the Idol is Vain-Glory.

He hath encourag'd *Orators*; but ſuch Orators as have celebrated his own Praiſe. And Mercenary Rhetoricians, (who with a ſmall Talent of Skill could underſtand what would pleaſe) have turned *Praiſe* into *Flattery*; and from *Flattering* have riſen to *Blaſpheming*.

Certainly the *Minimes* in the *Convent* of *Marſeille*, were not much ſhort of Blaſphemy, who declared in ſo many Words; That *Lewis the Great, might be very juſtly call'd the King of Glory; ſtrong and mighty in Battel.* (a)

(a) Queſtions choiſes a ſon Roi, &c. Juin. 1685. p. 26, 27. —— Louis le Grand qu'on peut appeller fort juſtement, le Roi de gloire fort & puiſſant en guerre.

It is confeſs'd that he has caus'd *the Art of War* to be conſiderably improv'd, but in order to the making room for his own Triumphs in the Solitudes of his Neighbourhood.

He hath profeſſed a moſt *Catholick Zeal*: but in purſuance of it he has done the meaneſt Things in the World; for nothing could be more mean than Cruelty to the Innocent, who gave him no Provocation. In the heat of this Catholick Zeal, (which has been an unuſual Fury, for it has laſted) he has put Multitudes of his Obedient Subjects into Priſons and Gallies. He has terrified Multitudes into a ſudden Flight into *ſtrange Lands*, yet to them more charitable than their Native Country. And for many who could neither eſcape of themſelves, nor obtain of him the Priviledg of Baniſhment, he has driven them by a Terror (by mere Human Strength not to be reſiſted) into the very worſt of all Refuges, I mean, *Hypocriſy*.

For what Great, for what Good, for what Glorious Ends has all this Severity been exercis'd?

cis'd? Why? not for making his People *all of One Christian Mind*, but *all of His*.

Excuse me, All you who are Judges of Decency, if my just Indignation against the Inhumanities of a selfish and violent Persecutor, has caus'd me to trespass in any Degree against the Character of a Sovereign Prince. Profound Respect is always due to such high *Authority*; but for *Tyranny* which usurps the Rights of all others, it should (methinks) have little remaining to it which it self could justly claim.

May our *Councils* be wise and steady, in order to the frustration of his *Devices*. May both our *Sea* and *Land Forces*, prepared against such *pernicious Self-Love*, go forth in the Name of that God who is truly the *Lord of Hosts*. May they go forth with Courage, and return with Victory. May they prosper against the Arms of *a Nation to which we were never yet in Bondage*. We shall not be disappointed in these Wishes, if *God's great Ends be Ours*. Success will attend on our *Fleets* and *Armies*, if

if there be more of God among them than has ſometimes been, tho there ſhould be *leſs of Man.*

We have of late (Bleſſed be Heaven, from whence deſcend the Inſpirations of Charity) been a Relief to the Diſtreſſed of *two Nations*; to thoſe from *France* firſt, and now to thoſe from *Ireland*, who are doubly perſecuted by Men who *firſt trouble them, and then declare that they are not troubled.*

There is, alſo, under your wiſe and charitable Conſideration the great Caſe of the *City-Orphans.* And the more we make our Nation a *Sanctuary* for the Miſerable; we may, with the ſurer Hope, *make God our Refuge.*

He does the great Things that are done upon Earth. They are brought about frequently, through ways by us unthought of. If we depend on him in the uſe of Good Means, he will, either by thoſe Means, or by ſome other Methods of his Providence, give unto us at laſt the Bleſſing of Settlement. We may expect this much deſired Bleſſing from Heaven, if we ſincerely aim at the Publick Inte-

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Intereſts of Church and State. But, if we merely *ſeek our Selves*, *That Iniquity*, will be our Ruin.

Seek, therefore, *the Peace of the Community*, and *in it ye ſhall have Peace*. And as *Evil Men*, who have heightned themſelves by trampling upon the Laws, do in the return of Things, find thoſe very Laws riſing up againſt Them; *ſo Good Men*, in the Circulation of Benefits in a well-regulated State, will find the Good they did the Publick return, in ſome ſort, into their own Boſom. Every Paſſenger meets with his Convenience in the Safety of the Veſſel in which he imbarqu'd, after having apply'd himſelf to the preſerving of it with all his Might, and perhaps with the throwing out of his Goods, during the time of a perillous Storm.

Oh that there were in us ſuch an enlarged Heart, that we might *ſeek*, *in the firſt place*, the *Publick Good*; and then God, in his due time, would make us happy in a laſting Tranquillity, after we had endured, for a Seaſon, in Chriſtian Manner, the Embroylments of War.

Under this *Lord of Hosts*, and *God of Peace*, let us humble our selves. In this Protector of Kingdoms let us put our Trust. *To this King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory, for ever and ever.* Amen.

THE END.

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THE Caſe of Allegiance in our preſent Circumſtances conſidered, in a Letter from a Miniſter in the City to a Miniſter in the Country.

A Sermon preached at *Fulham*, in the Chappel of the Palace, upon *Eaſter*-Day 1689. at the Conſecration of the Right Reverend Father in God *Gilbert* Lord Biſhop of *Sarum*: By *Anthony Horneck*, D. D.

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Scriptorum Ecclesiasticorum Historia Literaria a Christo nato usque ad Seculum XIV. *Facili Methodo digesta. Qua de Vita illorum ac Rebus gestis, de Sectis, Dogmatibus, Elogio, Stylo; de Scriptis genuinis, dubiis, supposititiis, ineditis, deperditis, Fragmentis; deque variis Operum Editionibus perspicue agitur. Accedunt Scriptores Gentiles, Christianæ Religionis Oppugnatores; & cujusvis Seculi Breviarium. Inseruntur suis locis Veterum aliquot Opuscula & Fragmenta, tum Græca, tum Latina hactenus inedita. Præmissa denique Prolegomena, quibus plurima ad Antiquitatis Ecclesiasticæ Studium spectantia tractantur.* Opus Indicibus necessariis instructum. Autore *GULIELMO CAVE*, SS. *Theol. Profess. Canonico Windsoriensi. Accedit ab Alia Manu Appendix ab immuto Seculo* XIV. *ad Annum usque* MDXVII. *Fol.* 1688.

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